

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MAY 14, 1914

NEW SERIES, VOL. XVI, NO. 20

KINGDOM BRIEFS

The brethren chose different routes to the convention, seeming to think it was a case of "United we stand," and divided we get seats.

Brother C. R. Dale, of Prentiss, says the new song book, Immanuel's Praise, made a "ten strike" in their church and so he sends an order for one hundred more. It is proving very popular.

R. L. Bunyard, Magnolia: We are troubling the waters again. Three weeks ago we baptized a young lady and last night I buried in baptism a girl who is in our Sunday School and Mrs. Bunyard's junior class.

The following comparative showing was given The Record of totals for home and foreign missions in Mississippi, in the months of January, February, March and April: Last year, \$47,327.92; this year, \$52,002.99.

On account of a rush of copy some news letters have been delayed. We are glad to have all the news and desire to publish it as soon as possible. Brethren will be patient and continue to send in reports of the work, stated succinctly.

The Brookhaven church worshipped in their new house the first Sunday in May. Other congregations in the city came to be with them and former Pastor R. H. Purser preached the sermon. Their house is a thing of beauty and a joy forever.

Professor A. J. Aven, who has been doing good work for the college endowment as a side line, ran over to Pelahatchie and spoke Sunday morning. He secured about \$125. The Sunday School at Pelahatchie almost doubled in attendance since W. E. Holcomb conducted a training class for them.

Whoever heard of such a thing! The editor's heart is overflowing with gratitude, having just received a letter from Dr. W. M. Burr, of Cleveland, enclosing a check for a large part of the expenses to the Southern Baptist Convention, accompanied by a list of brethren whose kindness it expresses. This is deeply appreciated, and these friends have warmed our heart with a new fraternal love. We hope to see them at the convention and that they may be greatly blessed in the meeting and in all their work.

Mississippi College came off with flying colors at the State intercollegiate oratorical contest in Jackson Friday night, May 8. Mr. Burley Biggers, of Ackerman, had been selected as our representative, and a good company of students accompanied him. His subject was "The Relation of Modern Isms to Progress." Two sets of judges are required, one grading the manuscript, the other grading the speaker on delivery. They awarded the gold medal to Mr. Biggers and the audience were with them. In the field day athletics the A. & M. College won first place and Mississippi College came in for second. The other colleges represented were Millsaps College and the University of Mississippi.

Of "Immanuel's Praise" it is aptly and truly said, "A new book with new songs, not an old book with a new name." For the production of this wonderful collection there was available for selection over 4,000 copyrighted hymns and the songs chosen for Immanuel's Praise cannot be used in another hymn book for a period of five years. These hymns represent the best efforts of the greatest hymnologists of our day, such as Towner, McGranahan, Gabriel, Stebbins, Harkness and others. Each song is a gem in itself and in this 224-page book there will be found also a carefully selected and well chosen array of solos, quartets, duets and choir pieces. The unprecedented sale of over 150,000 copies of Immanuel's Praise before the book went to press is but a further attest of the merit of this book. This record stands alone, unequalled in sacred song book history. In ordering, you may use the blank on the last page of this issue. "Immanuel's Praise" is published in round notes only. "The New Evangel" and "The World Evangel" are published in round notes and shaped notes. All of the books are handled by The Baptist Record.

The West Point Leader says: The gospel has never been more clearly and practically preached in this city than during the past ten days in the Baptist church by Rev. T. T. Martin, nor more beautifully sung than by Mr. and Mrs. Scholfield, with the splendid choir. In these days when there is so much chaff being threshed out from the pulpit, it is indeed refreshing to hear the pure, unadulterated gospel—salvation through and by the blood of Christ—preached with a power and unction which can only come from the Holy Spirit.

On Thursday morning of last week Dr. W. A. McComb got together the college people and citizens of Clinton for a round up of the endowment work there. It was said that what was given at this meeting added to what was subscribed in a previous effort will make nearly \$20,000. There remain now only about two weeks, three Sundays in which to secure the entire \$300,000. It can be done if the faithful rally to this last bugle blast.

Brother J. C. Parker reports that the Second church, Laurel, has adopted the Bible plan of giving, so that their mission offerings will be made henceforth every week. Why should Baptist churches not have the Bible plan for doing everything?

Brother W. A. Sullivan writes that Rev. J. C. Richardson, a graduate of Clarke Memorial, having three years' experience as pastor, has been teaching in Virginia but would return to Mississippi to teach and preach. He is highly commended.

S. J. Porter, of San Antonio, is helping Pastor C. E. Welch in a meeting at Yoakum, Texas. Prayer is asked for them. The church recently employed a pastor's assistant and city missionary. They have an elegant building and are moving ahead.

It was good to see the faces of so many brethren in The Baptist Record office on their way to the convention.

Another opportunity to get Bibles at especially low prices is offered in this week's paper. If you haven't noticed it, turn to page 11 and see.

Superintendent John T. Hohner, of McComb, says the First church Sunday School made their offering to the orphanage the first Sunday, one hundred dollars, and are striving to become an A-1 school.

It is said that where Evangelist Billy Sunday goes there is generally a great revival of debt-paying. We know some places where they need him. May his tribe increase and may some of them collect for Baptist papers!

Pastor G. S. Jenkins has just closed a gracious meeting at Forest, having had to his assistance Brother R. L. Gillon of Gulfport. The brethren are keeping Pastor Gillon busy and finding that he is very efficient in service.

Mississippi loses to Texas in the going of Brother S. P. Harris from Verona to San Marcos. He was doing a good work in his former field where he seemed needed and highly appreciated; and parts from the State of his birth and affection that his wife may have better health farther west. She is improving.

We have a serial story by Mrs. Bond, of Aberdeen, which will be published in installments, beginning at an early day. It is for our young people's department and will be found intensely interesting and wholesome. The author is a graduate of the University of Nashville and of unusual ability. Watch for it.

The Tupelo Journal tells of the purpose and plan of the Baptist church of that city to build a new church house to cost \$20,000. They are enthusiastic over it and will begin right away. The Sunday School gave \$105 to missions. They had 238 present. The church has grown till the new building is a necessity. Pastor T. J. Barksdale is rejoicing.

Last week it was the editor's privilege to speak at the closing exercises of the Morton Graded School. This is one of the towns that has defied the boll weevil, built a handsome school house, furnished it and maintains a fine corps of instructors. Professor T. H. Freney has been with them as principal through four years of progress and has enlisted for three more. They furnished a fine audience.

The Baptist Record is preparing statements to be sent out to subscribers who are in arrears. It will be necessary for us to insist upon the payment of these to avoid injury to the paper. We hope that kind consideration may be given them and prompt remittance made. We are pained ever to put any mention of business in the paper, but there are possible embarrassments worse than asking for what is due. This necessitates our being insistent right here in a public place.

MISSISSIPPI COLLEGE

MISSISSIPPI COLLEGE ENDOWMENT NOTES

The response to the Mississippi College endowment is a source of constant delight. Gulfport, buried with the prospects of beginning at once a \$40,000 meeting house, subscribed \$1,100. Biloxi, close by, went down for \$200 and Long Beach gave \$52. Moss Point gave \$2,000 sometime ago, and at the same time Pascagoula and Ocean Springs did their part until the coast towns have subscribed over \$3,500. Pastor Gillon was absent from home in a protracted meeting and the writer failed to see him while at Gulfport. Pastor Grace, of Long Beach, and Pastor Roberts, of Biloxi, were both at home and showed the agent every courtesy possible. Mrs. S. S. Shipp, widow of the late Deacon S. S. Shipp, of Yazoo City, kindly entertained the agent. It was a delight to be in a hospitable home.

The work was presented in Mississippi College chapel on Thursday morning of this week where the students of Hillman and Mississippi College gathered together with the teachers and officers of Clinton. The town of Clinton and the two colleges had previously given \$10,000 and now they come down for a little over \$2,000, running Clinton's subscription to over \$20,000. This leads any one town in the State. Jackson comes second with a subscription of \$9,000. The largest single subscription has been \$2,500, and only three that large in the State.

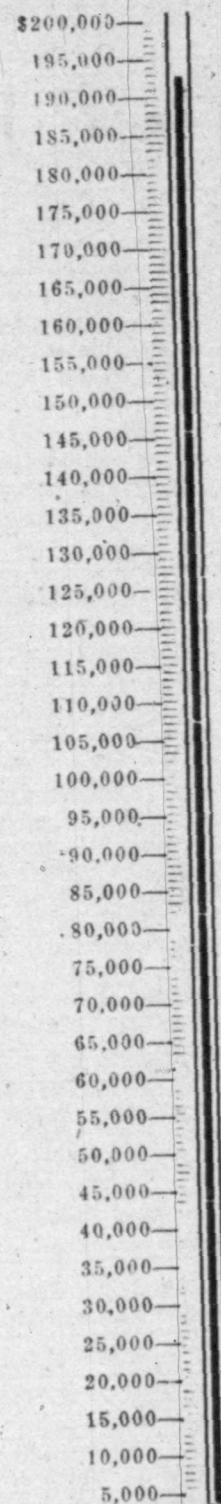
The thermometer now stands at \$192,000. Almost every mail brings in subscriptions from all parts of the State and other states. The subscription forms in The Baptist Record are being clipped and mailed in almost every day. Now will be found the form again this week and if you have not made your subscription, please fill in the blank, clip and mail to the writer at Clinton and he will mail your subscription blank at once and thus get your subscription in proper form in the office before June 1, 1914. Let earnest prayers be made, and let every Baptist who reads this have a part in this great work. If you have made a subscription then see if you cannot get someone else to let you send in their subscription. May the Lord bless every one who has or who will yet help. Remember, June first is almost here, and what we do must be done quickly. The Baptists cannot afford to lose the \$100,000 of the Education Society, and yet in order to get it we must push the thermometer to \$200,000.

I hereby place the following amounts to Mississippi College endowment to be paid as follows: To the \$100,000 of the Education Society, and yet in order to get it we must push the thermometer to \$200,000.

Now or within 30 days	\$100,000
November, 1914	\$50,000
November, 1915	\$50,000
November, 1916	\$50,000
November, 1917	\$50,000
August, 1918	\$50,000

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



The thermometer now stands at \$192,000.00.

MISSISSIPPI COLLEGE MUSEUM.

Soon scores of the alumni and other friends of our college will be going to commencement at Clinton. I beg to suggest that each one take along with him a specimen for the museum—war relics, Indian relics, fossils, petrified objects, antiquities—anything and everything that will be useful for students of the natural science department. While at Clinton step in and see the few articles that have been collected.

J. G. CHASTAIN.

A WORD TO THE ALUMNI, FORMER STUDENTS AND FRIENDS OF MISSISSIPPI COLLEGE.

We are planning the greatest home-coming in our history. Won't you come? See the program in this paper. We want hundreds of the old boys. Lay aside business and cares for a day or two. We want to meet you. Scores are signifying their intention of being here. Write me at once that you will.

This has been the greatest year in all the glorious history—462 enrolled. Financially the value of the college has almost doubled. Brother McComb has victory almost in his hands. Now, friend, be loyal to the colors.

Yours for the college,
J. W. PROVINE, Pres.

Clinton, Miss.

COMMENCEMENT PROGRAM OF MISSISSIPPI COLLEGE AND HILLMAN COLLEGE.

Friday, 8:30 p. m., May 22—Academy Declaration Contest.

Saturday, 10:00 a. m., May 23—Graduating Exercises Mississippi College Academy.

Saturday, 3:30 p. m., May 23—Freshman Declaration Contest.

Saturday, 8:30 p. m., May 23—Hillman College Concert.

Sunday, 11:00 a. m., May 24—Commencement Sermon Mississippi College.

Dr. B. D. Gray, Atlanta, Ga.

Sunday, 8:30 p. m., May 24—Commencement Sermon Hillman College.

Dr. I. P. Trotter, Grenada, Miss.

Monday, 10:00 a. m., May 25—Meeting of Board of Trustees.

Monday, 10:00 a. m., May 25—Junior Oratorical Contest.

Monday, 3:30 p. m., May 25—Sophomore Declaration Contest.

Monday, 8:30 p. m., May 25—Graduating Exercises Hillman College.

Tuesday, 10:00 a. m., May 26—Laying Corner Stone Library.

Address—Hon. W. M. Whittington, Greenwood, Miss.

Address—B. W. Griffith, Vicksburg, Miss.

Tuesday, 11:20 a. m., May 26—Dedication of Ratliff Hall.

Address—Dr. B. D. Gray, Atlanta, Ga.

Address—Dr. W. T. Lowrey, Blue Mountain, Miss.

Tuesday, 3:30 p. m., May 26—Meeting of the Alumni Association and Class Reunions and Celebration of Completion of the \$300,000 Campaign.

Tuesday, 9:00 p. m., May 26—Alumni Banquet, College Campus.

Wednesday, 10:00 a. m., May 27—Graduating Exercises Mississippi College.

Wednesday, 11:00 a. m., May 27—Annual Address—Dr. Chas. Hillman Brough, University of Arkansas, Fayetteville, Ark.

THE ENDOWMENT IN NORTH MISSISSIPPI.

On the third Sunday and the Monday following, Brother J. A. Rogers and myself ran a "double header" at Nettleton, he for home and foreign missions and I for the endowment. But the brethren did not seem to feel that they were crowded. They gave to both causes cheerfully and gladly. Brother Rogers' churches all seem to be givers. The Nettleton church subscribed about \$300 to the endowment. I think other subscriptions will follow from this church.

Saw a few brethren at Plantersville and the neighboring country. They gave \$67.50 in cash.

At Glenfield a few brethren and sisters subscribed \$45. Brother M. C. Whittington, a preacher and a member of this church, was kind enough to take care of me while in his community and also to take me in his buggy to see some of his brethren. Made me want to go back to see him again sometime.

On the fourth Sunday morning I was at Olive Branch. Brother N. W. P. Bacon and I ran another "double header" there. Olive Branch is right on the Tennessee line. Some of the members live in Tennessee. But they are loyal to Mississippi enterprises. They gave about \$500 to the endowment. Brother Bacon dared four other brethren to join him in giving \$100 each to the endowment. Prof. W. D. Gooch took him up, but no others would promise that much.

At Byhalia Sunday night the church added \$80 to their subscription. Brother W. J. Derriek having helped in the last campaign, knew just how to introduce the work there.

At Robinsonville I found \$81 for the college. Brother J. H. Coleman gave \$25 of this.

My constant prayer is that the Lord will bless the givers and their gifts.

J. D. FRANKS.

WE'LL SPEL THE OLD WA.

There came to this office the other day a pamphlet concerning simplified spelling, and, to tell the truth, it is the funniest thing that we have seen for a long time. It gives 31 rules for bettering our language, and each word of them is funnier than the word before it. We showed it to the Linotip man and he said that a few more pamphlets like that would make him so nervous that he could not attend to his job properly. In fact, he said it would give him the "wullies" to work on such hiroglifcs. What the editor said would have to be simplified a whole lot before it could be published here, and on the whole, it is safe to predict that we will continue to be old fashioned.—Towson (Md.) Union News.

A cable message was received from Chefoo, China, on April 14, telling of the death of Mrs. W. B. Glass, formerly Miss Eunice Taylor, of Kosse, Texas. She did a fine work as a missionary, even after her health failed.

CLARKE COLLEGE NOTES.

Last week the whole college was plunged into grief by the sudden and unexpected death of one of our finest young students, Miss Mary Lee Wells, daughter of our matron for the boys' dormitory.

She had been sick only a week, having undergone an operation for appendicitis, and the doctors and nurses had thought she was out of all danger. The change came very suddenly, and the students and teachers alike were shocked beyond measure. We grieve with the lonely mother and brother in this heart-breaking sorrow, and while we go about our class room duties our thoughts and prayers are constantly for the saddened family.

The Clarke Memorial junior debaters defeated in splendid fashion the A. & M. College junior representatives last week, the Clarke men having the affirmative of "Resolved that Woman Should Not Have the Vote." The house was filled with enthusiastic listeners and the evening was one of continual gratification to the Newton hearers. Every man for Clarke did credit to his college and we are justly proud to claim them as our own. It was decided that evening to make the junior debate between the two colleges an annual affair, and the faculty of Clarke is to draw up such rules as it sees fit regarding the debate, these rules to be forwarded to the A. & M. College faculty for its approval. We are glad that this yearly contest is to be continued for it will prove of much benefit to the debaters themselves and to the college spirit of both institutions. Friendly competition is an excellent means of growth.

In the Platonian Literary Society oratorical contest on last Monday evening, Mr. R. O. Carter was declared winner of the medal. Mr. Carter and the other speakers of the evening acquitted themselves splendidly, and the musical numbers showed up well for our music department.

CHAS. D. JOHNSON,
Faculty Secretary.

Newton, Miss.

At a meeting in Philadelphia recently of men representing the different Sunday School organizations it was agreed to change the method of selecting the Sunday School lessons. Heretofore they have been selected by the lesson committee of the International Sunday School Association (interdenominational). By the new arrangement it will be done by eight men from that body and by representatives from denominational council and by others representing the Sunday School Boards of the various denominations. These things indicate a concession to the demand of the denominations to bring the Sunday School work more closely into touch with and under the control of the denominations themselves. This will be interesting in view of the discussion of the question at the Southern Baptist Convention last year and the prospect of it this year.

MISSISSIPPI WOMAN'S COLLEGE.

On Tuesday last ground was broken for the administration building. Rev. A. L. O'Brian read one of David's psalms of rejoicing, and after a song by the college girls Rev. G. H. Galloway led in a prayer of thanksgiving. Mr. W. H. F. Tatom made a short talk about the college and its future and then Mrs. J. L. Johnson, Jr., assisted by Mr. Tatom raised the first shovel of dirt and threw it into its place. There has been great rejoicing all the week at the rapid progress being made by Contractor C. E. Eure.

Thursday the student body was tendered a picnic by Mr. Tatom. An engine and three cars carried the joyous crowd out 12 miles on Mr. Tatom's road, the Bonhomie & Southwestern, to Black creek, a famous fishing ground. Here the day was most pleasantly spent in swimming, fishing and eating. Getting back to the college about six o'clock, supper was served on the campus in picnic style. The girls will long remember this happy day.

On Friday night three young ladies gave their graduating recital. These were Miss Louise Walters, of Ellisville, candidate for diploma in piano; Miss May Rogers, of Pachuta, and Miss Vida Huff, of Mize, both candidates for certificates in expression. Many friends and relatives from a distance were present and expressions of commendation were very freely made in regard to the work of these young ladies.

We want as many of our friends as possible to be present at our commencement exercises, May 22-25.

J. L. JOHNSON, JR.
Hattiesburg, Miss.

REQUEST GRANTED.

By W. A. McComb.

Several have asked me for a copy of this little poem. I can't send it to each singly and therefore I will put it in The Baptist Record, which of course is read by all good Baptists and is the best paper in the world for Mississippi Baptists. If any who have asked for the poem do not read The Record, then they do not deserve the poem.

Write your name high above shifting sands
Where steadfast rock defies decay;
All you can hold in your cold dead hand
Is what you have given away.

Build your pyramid skyward,
Stand gazed at by millions cultured they say;

All you can hold in your cold dead hand
Is what you have given away.

Count your conquests by sea and by land,
Gather the gold and hoard as you may;
All you can hold in your cold dead hand
Is what you have given away.

Culture and fame and gold, ah, how grand,
The kings of Salon, a mart a day,
All you can hold in your cold dead hand
Is what you have given away.

The Baptist Record

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When your paper is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped. Outraged, please, whether direct, or in the form of resolutions or words, and marriage notices of 25 words, inserted for all over these amounts will cost one cent per word. Each must accompany the notice.

EDITORIAL.

LAWS OF SPIRITUAL PROGRESS.

Jesus put in sententious form when He said, "To him that hath shall be given." He was fond of this expression; or perhaps it were better to say He knew as others did not the underlying principle upon which all progress is made and sought repeatedly to make men realize it, that their lives might not only be saved from unfruitfulness, but might reach the highest mark in fulfilling their mission. The same law holds good in business as in religion. Indeed it is probable that the laws of religion and business and nature are all one in their inmost and essential nature if men only understood them. Certainly there can be no doubt that they are identical as relates to the conditions of progress in business and religion. Jesus said, "To him that hath shall be given;" the world says, "There is nothing that succeeds like success." They are different ways of saying the same thing. The risen Lord says, "Let him that is holy be made holy still; let him that is filthy be made filthy still." The present day student of world conditions says, "The rich are getting richer and the poor are getting poorer." Men and things move with increasing momentum in whatever direction they go. A body moving down an inclined plane does not need to change its direction to increase its velocity. It only needs a chance to keep going; just don't interfere with it. It becomes confirmed in its course, until interference is impossible. A rat can go into a trap when once it has started, because all the wires run that way. After a little it cannot turn back for the same reason.

All progress in the kingdom of God and out of it tends to be in geometrical ratio, that is by multiplication of force rather than by the slow process of addition. It is the same problem of a man who agreed to work for a cent a day provided it should be doubled each day till the end of the year. The beginning is small but it rapidly multiplies until it would soon make a man rich. Jay Gould said it was harder for him to make the first \$100 than all the rest of the millions he made. The first he made helped him to make the rest and so with every dollar that was afterward accumulated. That

THE BAPTIST RECORD

is what people mean when they say, "A task well begun is half done."

This cannot be stressed too much in its application to spiritual progress. If a man has a hundred years to live he cannot begin too early to make the right start. Other things being equal, the man who becomes a Christian at twenty can never overtake the boy who began at ten. He has not simply ten years the advantage of him but what has been accumulated in geometrical ratio for ten years. The eternity of years will only make their difference greater. Just as one snowball starting a hundred yards behind another will never attain the same size at the same speed, but their difference will only become more manifest, though the growth of both will be with rapidly multiplying rapidity. The beginnings are necessarily more difficult and slow. The students of pedagogy speak often of what they call apperception, that is the fastening of new ideas upon those that are already familiar, the acquiring of the unknown by means of the known. The same principle in religion makes progress more certain, easy and rapid to the man that has already made progress.

It may have seemed an arbitrary thing to take away the one pound or one talent from him that had but only one and give it to him who had ten but it is inevitable in the very nature of things and is the principle upon which all business is conducted. The man out of a job finds it hard to get one. The man who has more work than he can do, finds no difficulty in getting more to do. There's a reason.

JOHN'S BAPTISM.

Every now and then somebody asks the question, "Was John's baptism Christian baptism?" It is difficult to see how confusion could arise on this subject. If baptism is the immersion in water of a believer by a properly authorized person with the design of showing death to sin and resurrection to a new life, surely John's baptism ought to pass muster. "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus." That certainly satisfies the requirement of a proper subject for Christian baptism, that is of a believer. If some one says this was faith in a Messiah yet to come, it is answered that he continued to preach and to baptize after Jesus came, was himself baptized and began His ministry. He continued for months after Jesus began His public ministry, and his baptism was not different in any respect from that which he had administered beforehand.

That the design of it was not different from what came afterward to be called Christian baptism is plain from the name itself. It was called the "baptism of repentance," that is a baptism which indicated repentance and by its very nature set it forth. Repentance is two-fold in its effect, a separation from sin and a turning to God. That was what John's baptism indicated and that is what Christian baptism sets forth, a

Thursday, May 14, 1914.

complete death to sin and a living again, living unto God.

Again, that his baptism was under proper authority or by a qualified administrator, which is just as truly a necessity to Christian baptism, John the Baptist had this at first hand: "There was a man sent from God whose name was John." Speaking of his commission John said, "He who sent me to baptize in water." John lacked nothing and his administration of the ordinance lacked nothing of the necessary qualifications for Christian baptism. Doubtless the people did not understand all the significance of the ordinance, just as there are many baptized now who do not fully appreciate all that is involved in it, but he did not baptize them until he had instructed them and was satisfied of their fitness to enter upon the Christian life and their understanding something of the meaning of the ordinance.

The very fact that Jesus and the apostles accepted it and knew no other, ought to be sufficient to identify it with Christian baptism.

The question is sometimes asked why were the twelve men baptized again by Paul when they said they had been baptized unto John's baptism? This was plainly because they had never comprehended the significance of the act. They did not say they were baptized by John, but were "baptized unto John's baptism;" that is, probably by some one who had heard of John the Baptist but knew nothing of Jesus or not enough of Him to fit them for baptism. Paul explained to them what they seem never to have heard before that John baptized those only who believed in and accepted Jesus as the Messiah. And when they heard this they were baptized "in the name of the Lord Jesus." Their former immersion had no reference to Him. This did not discredit John's baptism but showed that while these did not understand it, it had reference to faith in Christ and was of necessity Christian baptism.

ENLISTMENT THAT ENLISTS.

We are just in receipt of a letter from Dr. I. P. Trotter, of Grenada and another from Enlistment Missionary Zeno Wall which gives a very practical turn to this subject. It began from an article in The Record by our missionary in which he spoke of getting at the root of the business by sending The Baptist Record to every preacher in Mississippi who is not able to pay for the paper. Everybody knows that nothing can be done in a church without the pastor. The Lord intended it that way. And everybody knows furthermore that the means of keeping in touch with the denominational life and work is through the State paper. If these two wires from the battery of the church and the battery of the larger work of the kingdom can be brought together there will be light and power. The article above mentioned was put into tract form and it seems is being distributed.

One of these tracts reached Dr. Trotter and he now writes that he has authorized

Thursday, May 14, 1914.

Brother Wall to send in the name of any minister in the State who ought to have the paper and who is not able to pay for it and Dr. Trotter becomes responsible for the payment of his subscription. This looks like we are coming to study the problem of enlistment at the right place and attack it intelligently and seriously.

Dr. Trotter is one of the wisest, most trusted and far-seeing men in our denominational affairs and his move to put the preachers in touch with the thought and life of the denomination is statesmanship of which he is capable, and should have the hearty support of all. We have no more sincere or profound conviction than that the growth and fruitfulness of the individual Christian life is dependent upon fellowship in the great work of the kingdom; and that this fellowship is possible only by means of the denominational press. Parallel with this is the conviction that the conquest of the world for the Lord Jesus and the complete ministry to its needs waits upon the enlistment of all our forces and their intelligent co-operation in the tasks of the denomination. When our people come to see this we will address ourselves seriously and wisely to the business of putting the paper not only in the hands of the preachers but every Baptist family.

ALIEN IMMERSION.

Brother P. Watt Lanier, of Leland Baptist church, asks me to give my views in The Baptist Record on alien immersion. Answering his request, I would say that there are three things essential to a Scriptural baptism: First, a proper subject; second, proper authority, and, third, a proper act.

The subject must be a believer in Christ. The authority to baptize the believer is vested in the church, and this is the way Baptist churches agree to fellowship the one who is to be baptized. The act is an act which typifies the burial and resurrection of our Lord. Baptists do not baptize people to save them because an unsaved person is not a fit subject for baptism. "Believe and be baptized" is the Scriptural expression all through the book. Because a person has been immersed does not by any means entitle that person to membership in a Baptist church unless he was baptized upon the authority of a Baptist church. A baptism upon the authority of a Baptist church carries with it everything in the way of doctrine that Baptists believe. To accept one baptized upon any other authority would be a repudiation of Baptist belief, and the acceptance or endorsement of teaching for which Baptists would exclude from their fellowship any one holding to it. So it would be impossible for Baptists to accept alien immersion and be true to the faith once delivered to the saints.

J. R. SAMPLE.

THE BAPTIST RECORD

THE BLUE MOUNTAIN EVANGELISTS.

T. T. Martin.

Evangelist T. P. Montgomery, of Cape Girardeau, Mo., known among his brethren as "the Demosthenes of the South," has for years been state evangelist in Missouri, where his powerful work has told mightily and will tell for years to come. Over the protest of his Missouri brethren he now gives his work to the entire country.

Evangelist B. B. Bailey, of Shelbyville, Ky., was considered by T. T. Eaton as having no superior in the Southern Baptist ministry. For years he has been known as one of the leading pastors of the South, and has held over one hundred evangelistic meetings. During these years the conviction has been growing on him that he should give his life to evangelistic work, and he now turns from an almost ideal pastorate and from urgent calls to other prominent pastorates, to "do the work of an evangelist."

Evangelist W. D. Hubbard, of Dadeville, Ala., widely known in North Carolina and Alabama as another of the leading pastors of the South, comes to "The Blue Mountain Evangelists" with an unusual record in evangelistic work; for he was formerly state evangelist in Alabama, where he manifested special gifts for this work. From leading brethren throughout Alabama have come letters expressing regrets that he gives up his splendid pastorate, but congratulating me on having secured him as one of "The Blue Mountain Evangelists."

Evangelist E. S. P'Pool, of Huntsville, Texas, trained in Rochester Theological Seminary when such stalwarts as Strong, Osgood and Pattison were professors, after years of earnest successful work turns to the hardships of evangelistic work, yielding to clear, unmistakable leadings. The signal blessings that have attended the many meetings he has held give promise of what his life-work will mean as an evangelist.

Evangelist J. B. DeGarmo, of Blue Mountain, Miss., gave up his business life in Kansas City, a few years ago to give his life wholly to evangelistic work, but already he is noted as one of the most powerful, effective evangelists in America, and his record as one of that band of men who are doing such a wonderful work for the cause of Christ, the Home Board, evangelists of the Southern Baptist Convention, is a foretoken of what his work will mean as one of "The Blue Mountain Evangelists."

I have been a pastor; I know the pastor's difficulties, his hardships, his heartaches, his problems; I know how easy it is for the unwise evangelist to add to the pastor's burdens and embarrassments. In selecting brethren to be associated with me in the work of the evangelist, I have had in view men who would be helpers to the pastor. I know of no sounder, safer, more effective men. With our Father's blessings, their work will tell powerfully in building up the cause of our Redeemer. I would not fear nor hesitate to recommend any one of them to hold evangelistic meetings in the greatest churches in America; they will work just

as faithfully, just as zealously, in the village or country church. Their aim is to go as the Holy Spirit may lead. When needed, they will conduct state, county, or city campaigns. In the spring, summer and fall they will hold tent meetings where it is advisable. In the cities it is becoming harder each year to get the lost to attend evangelistic meetings. The union evangelists solve the problem by a campaign for weeks or even months. If the Baptist churches of a city would arrange a union Baptist evangelistic campaign for several weeks or even months, using a large tent or building a temporary tabernacle, the masses could be reached by the Baptist evangelists as they are reached by the union evangelists.

Letters may be addressed to the home address of each evangelist, or to Blue Mountain, Miss.

HELP THE PREACHERS.

Dr. Trotter, beloved, big hearted, wide-awake, Christian worker, writes as follows: "I have just read your tract and note what you say about giving The Record to ministers unable to pay for it. Furnish every such minister and have The Record charged to me and I will be responsible to Dr. Lipsey for a hundred or more subscriptions. I will get it in one way or another or pay it myself."

The problem of enlisting our unenlisted churches is a serious one; it is one that must have a great deal of intelligent, constructive thinking, earnest, faithful praying, and wise and loving action. Dr. Trotter sees and is willing to help the right—the logical step to be taken.

May the Lord reward him, and unerringly guide, and largely use everyone of his children in the doing of this work.

ZENO WALL.

At the coming annual convention of the Associated Advertising Clubs of America, which is to be held in Toronto, for the first time liberal space is to be devoted to a religious exhibit. The committee in charge wish to secure a large number of pictures of churches. Other denominations will be represented and it is desirable that a good showing of Baptist churches should be made. These pictures must be of the uniform post card size. The editor of this paper would be glad to receive and forward for this exhibit any post card pictures of Baptist churches which may be sent to us. They should be enclosed in envelopes in order that they may not be soiled in the mails.

Rev. W. C. Tyree, Greenwood: Please send me a list of the Greenwood subscribers. I want to do all I can to increase the circulation of The Baptist Record among my people. I am very much gratified and encouraged as to my work here. The people of my church and other citizens have received me with great cordiality. The congregations are good and very responsive. I believe that the Lord brought me to Greenwood and to Mississippi. I want to serve Him faithfully here and in this State.

THE FIELD GLASS

LAYMEN'S ENLISTMENT TEAMS.

Arch C. Cress, Enlistment Secretary.

This form of campaign, which has grown out of the splendid work of noble laymen here and there and has recently received emphasis from the women's missionary movement, has proved quite successful and popular of late and will continue to grow in importance and power as the stronger churches and laymen of the stronger churches come to realize their responsibility and obligation to the weaker churches of their associations.

I. Organization.

1. **The Team.** The laymen's teams should be organized in the stronger churches of the association to do enlistment work among the weaker churches. There should be at least two men to each team and more, if possible. The very best men should be secured, but undeveloped material should not be overlooked. The size and number of the teams, of course, will depend on the number of men available. The teams should plan to visit all of the churches of their association on the regular preaching Sundays, one church at a time until all have been visited.

2. **Engagements.** Engagements are usually made through the pastor or some other representative of the church to be visited, at least a month ahead and duly announced and advertised. A week before visiting a given church the team should address a letter to the pastor and a number of the laymen in the church, inviting them to meet the team at the church on Sunday morning an hour or two before the regular service for a preliminary conference.

3. **Information.** A select library of standard mission books covering State, home and foreign missions should be secured for the team. Suggestions for such a library can be secured on application to the department of enlistment of the Home Mission Board. A set of very interesting charts on our home mission fields can be secured from the Home Board, Healey building, Atlanta, Ga. (25 cents per set), and another set on our foreign mission work from the Foreign Mission Board, Richmond, Va. (Small set, 10 cents postpaid; large set, paper, \$1.12 postpaid; cloth \$2.25 postpaid). It will be well for each team to have both of these sets of charts and to carry them from church to church as they bring out some striking facts and figures in regard to our mission work.

Each team should furnish itself with a full set of the current tracts on State, home and foreign missions. These tracts may be secured from the different boards upon application and without cost. An additional supply of such tracts as the team thinks best suited to their association will be furnished for general distribution. Don't write, "Send me some tracts." Write for

samples, so you can order intelligently. The team should also furnish itself and secure for distribution tracts on stewardship, tithing and church finance.

4. **Subjects.** Our experience proves that the best team is a team of three men with a program of three subjects—Missions (State, home and foreign), Efficiency in the Local Church, and Financial Plans and Principles in Kingdom Work. Let each man master one of these subjects for a given campaign, and in succeeding campaigns let speakers and subjects be interchanged until the team is thoroughly prepared on the whole program.

Here is a list of subjects for enlistment programs: Church Efficiency; The Missionary Enterprise and Motive; The Home Mission Task; The Great Commission; The Stewardship of Wealth; Systematic Giving; Proportionate Giving, Tithing; The Every-Member Canvass; The Mission Committee; Mission Study Classes; Laymen and the Kingdom; Associational Campaigns; The Forming of Pastoral Fields; Adequate Pastoral Support and Service; Value of a Pastorate; Social Service.

II. Operation.

1. **The Conference.** The team should meet the pastor and some of the leaders of the church in a preliminary conference held an hour or two before the regular services of the day. This conference can be held in a Sunday School room, a near-by school house or dwelling, or, as often done, in the woods—some private place. In this conference the team in an informal way will go over their program for the day as it relates to that church. The church should be studied in the light of the minutes of that association. They will call for information as to the membership missionary organization, gifts, contributors and possibilities of that church. They will outline a program and policy for that church covering local current expense and all missions and benevolence. After a full and free discussion they should press the men in the conference to agree to adopt and support the outlined program. This will create a nucleus of prepared hearts that will greatly aid in leading that church in the service that follows to attempt a larger work in the kingdom. On the other hand, this informal conference disarms possible suspicion on the part of the pastor and leaders and assures the church of a square deal. In this conference and with the aid of the pastor and leaders present suitable committees should be selected to be nominated to the church in the regular service to follow up the work of the laymen's team in an effort to enlist the whole membership. This conference should always close with a season of prayer, every man on his knees, every man praying, if only a circle of sentence prayers.

2. **The Service.** Do not let the conference overlap the time for the regular service.

vice. Start the service promptly at ten o'clock, or such other hour as may be agreed upon, with a brief opening exercise led by the local pastor. Let there be several twenty- or thirty-minute addresses covering different phases of the proposed advance program and our mission work. Have each member of the team to speak, where there are only two let them alternate. Adjourn one hour for dinner. During the dinner hour the men of the team have a large opportunity for personal work looking to the enlistment of the whole church for larger service. Reassemble promptly. Have one or more ringing addresses urging the adoption of an advance policy and program of the church. Have some brief responses by the pastor and the laymen of the church. Have the church to adopt the plan proposed and to appoint the committees nominated. Take an hour after dinner to organize and instruct the committee. Where necessary equip the committee with cards, tracts, etc.

3. **Later Correspondence.** The team should secure the name and address of each member of the committee, especially the chairman, and of such other members as may be interested. A regular correspondence should be kept up between the teams and the committee. This correspondence should be divided between the members of the team, each member being responsible for the correspondence with certain churches. This correspondence can be made an invaluable factor in the development of the churches not only by further advice and suggestion to the committee, but also by making it a channel for the distribution of missionary information. In fact, there is no limit to the possibilities of the work open to a laymen's enlistment team.

The department of enlistment stands ready to co-operate as far as possible with laymen's teams and correspondence is invited.

The enlistment field workers for the State of Mississippi are: Rev. W. R. Cooper, Itta Bena, Miss.; Rev. Zeno Wall, Mt. Olive, Miss.; Rev. J. P. Harrington, Columbus, Miss.

Home Mission Board, Atlanta, Ga.

Mrs. C. T. Willingham tells of a Japanese woman who brought with her to the prayer meeting service a friend who had never attended before. "Unfortunately, they reached the chapel at the close of the meeting, but the Christian woman wanted her friend to hear and asked the evangelist to repeat the entire service; so they held another prayer meeting service an hour in length, and everybody remained to the close of it."

Pastor Fung, of the Cantonese church, died on February 17, 1914. During his four years' pastorate the membership grew from twenty-five to over a hundred. He also had two schools with more than 200 pupils, which cost the mission nothing except the rent of houses.

A WORD OF EXPLANATION.

(Editor's Note—In introducing Dr. Burroughs' new book, "Winning to Christ," we feel that one should have a full understanding of its aims, of the needs that brought it forth, and of its scope. Therefore the entire introduction to the book is printed below. The book may be gotten from The Baptist Record, postpaid, for fifty cents.)

The awakened interest in all phases of personal and practical evangelism and the eager quests for helps which may increase efficiency in the winning of souls and the culture of lives, embolden the writer to offer the message of these pages and inspire the hope that this message will meet sympathetic reception. While the conception of this treatment and the body of its material were wrought out in days of pastoral evangelism and teaching, these chapters have been written primarily in response to the desire of our Sunday School field workers of the Southern Baptist Convention, as expressed through their normal course committee, for a brief teachable treatise on the fundamentals of culture and conversion.

The discussions embrace a cycle of teaching, five closely related themes being studied: (1) The child's natural spiritual taste, as vital and basal in all evangelistic and character-building efforts; (2) lines of training and teaching which prepare the way for conversion; (3) means and methods in evangelism; (4) lines of instruction concerning the church and its ordinances and methods of securing early and permanent church alignment; (5) teaching and training which will lead to rounded personal and denominational development.

We have a rich and abundant literature on all of these subjects, the work of the fathers being supplemented by contributions from many modern writers. Our apology for assuming to add to this literature is four-fold. (1) There seems to be need of a continuous and connected statement concerning these successive and closely-related steps; (2) it seems desirable that this statement shall be compact and brief so as to bring the entire treatment within the reach of busy workers; (3) the body of teaching in these lines should be cast in such form as will enable parents and teachers to master it and pass it on to others, such form as will yield itself to drill and catechism purposes so that the material may be readily taught to children and young people. (4) In these days of hesitant and unsatisfactory teaching concerning certain fundamentals, such as the essential sinfulness and need of the child, the necessity for repentance, faith and a new birth, it seems worth while to set forth and emphasize these as they are most surely believed among us according to the Scriptures. The serving of any one of these ends would justify issuance of a new treatise, and the hope of all four of these purposes may in some way be met emboldens us to offer this contribution. The whole world is studying the child. The whole Christian world is studying the child from the viewpoint of the kingdom of God.

A supreme test of system of theology is the word it speaks here. The supreme question for today and for coming days is the question of the child, his estate by nature and the change necessary in order that he may enter the kingdom of grace, together with the means by which such changes may be wrought. A ceaseless stream of literature is issuing from the press which teaches the attractive but deadly doctrine that the child is born in the kingdom of God, and requires only Christian culture to be a Christian. The commanding problem of the church and Sunday School life of our day is the problem of the child, the problem of interpreting the child's nature in the light of atonement and interpreting the atonement in its message for the child.

The subject treated in the convention normal course are Sunday School organization, pupil study, teaching, doctrines and Bible. Ample and varied as this curriculum may seem, it has been deemed insufficient for the instruction and guidance of Christian workers without a treatise on evangelism, which in the large sense herein viewed stands central in all Christian thought and effort. Thus this normal course is rounded out into a comprehensive system of practical and doctrinal teaching for all types of religious workers.

The book constitutes a section in the convention normal course and for its study after the manner herein set forth a seal is to be awarded for the normal diploma. Each chapter will probably constitute a suitable lesson assignment, and at the close of each chapter questions are printed to guide and test lesson study. Questions at the close of the book are designed for a general review, and normal course students will submit to a written examination in accordance to the written instructions.

It is hoped that the book may serve a wider purpose. Believers may find it helpful as in spiritual and devotional reading. The pastor may form a class for the study of selected portions in preparation for a coming revival effort, or he may use it as the basis of devotional study for some weeks in the prayer meeting. Young people's societies and organized classes which aspire to usefulness in soul winning may wish to pursue these studies. The evangelist may draw together an inner circle every day during the revival meetings for a discussion and study of the doctrines and methods herein stated. Anxious parents may find here some helpful hint for guidance in the delicate and difficult tasks which come to their hands, and they may be able to use certain portions as a catechism for the instruction of the children entrusted to their care.

In this, as in all books of the convention normal course, it is assumed that all of our homes and our churches are primarily educational institutions. In his function of teacher, the teacher of all the teachers, the pastor is to come into his largest sphere of power. The parent is to teach; the home is the center of instruction. The church and the church school are to teach; the B. Y. P. U. is to teach; and all are to teach in the widest realm of doctrine and of life. If

this effort to state some vital things touching your life will in any measure serve to guide or help somebody in the great army of our King to be teachers the author will count this ample compensation for any labors which may have been expended in the preparation of these chapters.

P. E. B.

OUR PRESENT TASK.

J. B. Lawrence.

The task before Mississippi Baptists is not simply the raising of fifty thousand dollars for State missions, important as that is within itself, nor is it the raising of two hundred thousand dollars for Mississippi College endowment, imperative as that is, nor is it the meeting of our apportionment on home and foreign missions, but the task before Mississippi Baptists is to learn the lesson of proportionate and systematic giving. This is the superlative task in the light of which all else pales.

When a plan has been tried faithfully and has proven a failure it is then time to try something else. Our present method of raising mission money has been tried faithfully and has proven a failure beyond a certain point. Unless there is rapid material development combined with a proportionately rapid denominational growth, the campaign method of raising mission funds breaks down after receipts have reached a certain point. In Mississippi that point was reached several years ago, and unless we change our methods we are not going to pass the point we made then for some years yet to come.

And then again the campaign method is most sensitive to financial depression. That is the trouble with us now. In the past six years we have had in Mississippi more than fifty bank failures with deposits aggregating nearly a hundred million. This, coupled with boll weevil conditions, has made it impossible for our large churches to increase their contributions. Nor will they increase their contributions until they begin a new method.

There is a Bible way, and the strange thing is that we have not fallen upon it sooner. In olden times God drove His people by disaster into the path of obedience. Shall history repeat itself? Are the Baptists of Mississippi and the South to be driven by the disaster of debt on our mission work into the path of obedience? Let us begin now to give to each of the mission causes every week and to turn our money in every month.

In addition to the large gifts that have been announced in the past to the Judson Memorial fund, there have been within the last six weeks several gifts of \$1,000, one gift of \$1,500, another of \$2,500, one of \$5,000, one of \$10,000, and another of \$15,000. Besides these individual gifts, a number of churches have made subscriptions of from \$1,000 to \$10,000. There have also been numbers of smaller contributions representing as much consecration and liberality as the larger ones.

Mississippi Woman's Missionary Union Page

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MRS. P. B. BRIDGES, Correspondent, Grenada
MRS. L. P. TROTTER, Correspondent, Jackson
MRS. W. A. BORUM, Correspondent, Jackson
All Societies in Mississippi should send quarterly reports to Miss Margaret Lacky, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"Enter his gates with thanksgiving and into his courts with praise. Be thankful unto him, and bless his holy name."—Ps. 100

Pray for our officers of the W. M. U. that they may have wisdom to conduct the meetings during our convention in Nashville in such a way that those who have been careless and indifferent may be made to feel that there is work for all, and that God wants every woman to do her part.

Recently we have received several letters from ladies who are trying to organize societies, and carry on the work. They find they are in need of literature and ask where they can get it. I am always glad to turn these letters over to our corresponding secretary, Miss M. M. Lackey, who will gladly send out the literature and give any help she can to those who will apply to her.

EDUCATED Brides IN DEMAND.

One reason why our mission schools in China are attracting more girls than formerly is that there is a decided change in the popular feeling about the education of girls. One parent after another says to our mission teachers, "We cannot now make suitable matches for our daughters if they are not educated." Christian young men especially are desirous of establishing homes that may be examples to their relatives and neighbors, so they are beginning to look for brides who have had the training of a Christian school.—Selected.

TRAINING SCHOOL APPORTIONMENT.

Dear Mrs. Bailey,

I want to express my delight that Mississippi has gone beyond her apportionment for the training school, for which we must thank our secretary. Grenada is so happy to have had a part in this work, having paid up all back apportionments—but this would never have been done but for our secretary. Let us thank the Lord for such an efficient secretary and let us all do our part in holding up her hand.

Sincerely,
MRS. I. P. TROTTER.

Grenada, Miss.

We join our sister from Grenada in giving thanks to God for the part that Mississippi has done in regard to our training school. It

makes us all feel good when we do our duty; and we too, realize that our faithful secretary has had a great deal to do with the "going beyond our apportionment." There are little bands of workers scattered over our State that are bearing fruit as a result of her work among them. We thank God for her and pray His blessing on her and her work.

THE LOUISIANA PURCHASE.

Mrs. B. D. Gray.

(Concluded from last week)

In the handsome Jesuit church in the heart of the city can be seen St. Peter's Big Toe. Visitors to the Southern Baptist Convention in 1901 remember seeing the bronze image of Saint Peter worshipped as an idol and noticed that his great toe was much worn by the frequent kissing of the worshippers. A visitor to the church recently was surprised to discover that a new toe had been added to the apostle!

The Chief Justice (White) of the Supreme Court of the United States has his local membership in the above mentioned Jesuit church and is a graduate of the Jesuit College connected with it.

We will make conquest of New Orleans when we awake to the fact that it is a task as difficult as the winning of Havana, Rome or Peking.

The band of 1,000 white Baptists in New Orleans are brave, liberal in gifts, and consecrated in zeal, but what are they against so many? Christians throughout our entire Southern Baptist Convention territory must come up to the help of the weak with generous gifts and unceasing prayers for the "New Purchase of Louisiana" into spiritual freedom.

The Present Situation in Louisiana.

Recently through the Home Board evangelistic and enlistment departments great and effective campaigns have been held in Shreveport and other centers, with marvelous results. Eight hundred additions including white and colored resulted from the Shreveport campaign. Dr. L. B. Warren has just closed a campaign for church building loan fund in which Shreveport alone gave \$25,000.

There are six churches in New Orleans; eight brick churches in other parts of the State; and 400 of the 750 worship in poorly equipped houses. Three hundred and thirty-six are houseless. Nine towns ranging from 3,000 to 10,000 inhabitants have no organized Baptist church. Nineteen parishes are without Baptist churches. Only eighteen churches have full time preaching and eight more have full time by help of the Home Board. Only thirty churches have half-time preaching and over 600 others have preaching once a month or less.

Dr. M. E. Dodd says, "During the past two years freezes have ruined the cane crops; the boll weevil has ruined the cotton crops; and high water has ruined the rice crops, and yet under these sad conditions the churches have given to the church building loan fund."

New Orleans has contributed \$4,000 to the

church building loan fund. Ten small churches have averaged \$1,000 each in gifts to the church building loan fund. Truly this is sacrificial giving. It seems but just and right that the Home Board expend Louisiana's gifts to the building loan fund first in Louisiana's destitute sections. Where else in the bounds of Southern Baptist Convention territory is there so great need?

THE MAN FOR CHINA.

Here is Mr. Sydney Adams' sketch of the missionary needed for China today. Physically, he must be hard as nails. Mentally, well fitted to deal with students educated in America, Europe and Japan. A heart of sympathy for the poorest of the poor. Spiritually, having the grace of the Lord Jesus Christ. He must be content to keep quiet for two years studying the language and people. He ought to be prepared to lead, and to do great things from small beginnings, and often out of nothing. Ye Matthews, Marks, Lukes and Johns, come all of you to China but bring with you the spirit of Job and Paul.—Selected.

LETTING GOD CHOOSE.

Our future lies dimly before us. How can we wisely plan to meet the threatening emergencies of life? Shall we take this path or that? How shall we decide the many vexing questions that confront us?

Why not let God choose for us? Someone has put the whole matter in a nutshell in the following lines:

"He knows, He loves, He cares,
Nothing this truth can dim;
He gives the very best to them
Who leaves the choice to Him."

A young girl was recently in a situation of great perplexity. The death of her father made it seemingly impossible to complete her preparation for a certain grade of advanced teaching she wished to take up. She was entirely dependent upon her own work for self-support. Utterly at a loss, she took the matter to God, saying: "Dear Lord, choose the best plan for me. I will follow Thy leading."

Sometime after, an offer came from a cousin in a distant city to advance the money needed to complete her course of study. This unsolicited, unlooked-for opportunity came to her as God's loving plan. She would never have thought of this possibility herself. Do you wonder she was ready to let God plan all her future?

God wants us to have the best. But if we insist on laying our own plans we may fall short of the success and blessedness that might be ours.—Exchange.

The program for commencement at Mississippi College never perhaps had so many attractive features as this year. The list of speakers is excellent; the dedication of one new building, laying the corner stone of another and completing the \$300,000 addition to the endowment will make it a memorable occasion. Dates, May 22-27.

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FOR MEDICAL MISSIONS.

March 15, 1914.

Dear Brother:

In the January number of the Foreign Mission Journal, T. C. Hearn writes that a doctor is very much needed at Pingtu, China. He also says that the only reason that one is not supplied is because our Foreign Mission Board has not the money with which to send one. That they are only sending out such workers as have their salaries and traveling expenses provided by friends.

On account of a debt and the necessary demand for current funds, the money contributed by our churches and unions for foreign missionary purposes cannot be used to send other missionaries.

We feel that the failure of our churches to send workers to the perishing heathen as fast as they are ready to go is not only a failure to carry out our Lord's command, but that it deprives us of that blessing which we would receive if we were making more strenuous efforts to do so.

Enough of us working together can, I'm sure, raise by special contributions, the necessary amount with which to send a doctor to Pingtu and pay his salary for three years. I am very anxious for the Baptists of Mississippi to do this, and if those to whom I am writing will, on an average collect as much as \$1.80 each we will have enough. Weak churches, Sunday Schools and unions may not feel able to give this much, but the stronger ones will, I'm sure, give more.

Will you ask the church or churches of which you are pastor to help us with a contribution and prayers for the success of the undertaking? Pray, please, yourself that our efforts may be rewarded with success.

Report the amount of your contributions to me, send them to Dr. H. W. Provance, Clinton, Miss.

Thanking you in advance for every consideration shown this appeal, I am,

Very sincerely,

MRS. L. L. POSEY,

Sec. Fayette W. M. U.

The above is a copy of a letter sent to all Baptist ministers in Mississippi whose names and addresses I could secure. Letters were also sent to

all Sunday School superintendents and union workers whose addresses I could get. I trust that ministers, superintendents and union workers who have not received letters and who read this will give the appeal the same consideration that they would have given a personal letter.

If all to whom I sent letters could collect the \$1.80, as requested, we would get the amount, but 40 letters have been returned unclaimed. A few, perhaps many, went to persons who do not feel able to aid in this cause.

These offerings are special contributions. It is not possible for everyone who is interested in missions to send out a missionary, but working together, we can send one. How thankful I shall be if we succeed. When the money is raised it will be sent to the Foreign Mission Board for this purpose.

Below is a list of contributors and others will be published later: H. E. Day \$2, J. B. Salmond \$2, member of Liberty church \$2, Durant W. M. U. \$1.80, Neshoba W. M. U. \$2, orphanage S. S., J. R. Carter, Supt. \$2, Mesa S. S. \$1.80, Fayette W. M. U. \$1.80, Gunnison S. S. \$2, Anding S. S. \$2, Anding W. M. U. \$1.50, Camp Creek L. A. S. \$1.80, Isola S. S. \$2, Goodman church \$1.80, Hazlehurst W. M. U. \$2, Fayette S. S. \$1.80, Tupelo W. M. U. \$2.50, New Albany S. S. \$2.

Since I planned this undertaking I found the following quotation in a tract entitled "The New Situation in China," sent out by the Foreign Mission Board: "During the present year our work is on practically a stand-still money basis, because we fell back last year in gifts to foreign missions. Just at this opportune time a good brother offers to give the salary of ten missionaries, \$600 each, if we will find ten persons who will give the salary of one each.

Several have responded to help the Foreign Mission Board meet this gracious offer. Others are greatly desired. "Will you be one, or secure one of the needed persons to enable the board to support twenty more missionaries in a time like this?"

Can we read such appeals and not try to lend a helping hand? The brother referred to is a Northern man and does not wish his name known. The offer makes me more anxious to succeed and I hope that the doctor we are trying to send to Pingtu will count as one of the ten.

Perhaps some one who reads this would like to send one or be one of six to give \$100 each to send one. If so, please let it be known. While he states ten persons who will give the salary of one each, I think that so good a brother would count each one sent.

I am sure that persons contributing to this cause will not, on account of it, give less to State, Home or foreign missions, for they will not give to this unless they are interested—and the more interest we have the more willing we are to sacrifice.

Very sincerely,

MRS. L. L. POSEY.

Fayette, Miss.

WATER VALLEY.

We celebrated our first anniversary yesterday as pastor of the Water Valley church. During the year God has added unto us 181 souls. Ninety-five of these came in under the preaching of the pastor, while 86 came in during our recent revival, when two of our most splendid Home Board men were with us.

These men, F. D. King, and E. L. Wolslagel, are a great team, and any church will do well to have them in a revival effort. We handed them a check for three hundred dollars at the close of the meeting and took care of all the incidental expenses beside.

Our people have spent something over two thousand dollars in repairs and incidentals and improvements. Since the first of January of this present year we have sent five hundred dollars to our Foreign Mission Board, gave three hundred and forty-five dollars to our Home Mission Board and forty-four dollars and fifty cents to our State work.

One year ago our Sunday School had 127; for the past four Sundays we have had more than 200 present; one of these Sundays we had 245.

Our Young Women's Auxiliary will send the pastor to the convention. In all lines of work there is much to encourage us, and we are looking for great things to come to us this coming year.

A. A. WALKER, Pastor.

IMAGINE THE MISERY

of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.—"For seven years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after eight weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetterine, Itch, Ringworm, Salt Rheum, or piles, you know Tetterine, 50c at drug stores or by mail from Shuprine Co., Savannah, Ga.

PASCAGOULA.

The Lord has again visited us with a great "season of refreshing," for which we truly "thank God and take courage." For a long time many of us have been earnestly praying for the Lord to send us one of his servants who would be His instrument in bringing in the kingdom at this place, and we know that He heard our cry, for He directed us to Brother N. R. Stone, pastor of the Moss Point Baptist church. Brother Stone was with us for two weeks, and the spirit of God was with him. He condemned sin in no uncertain terms, but, at the same time, he pointed the sinner to sin's remedy—Jesus Christ. Brother Stone emphasized over and over again the great need in our churches today of the spirit-filled life—letting God have His way with us. I feel that the Lord wants Brother Stone to give his whole time to evangelistic work, for which he is pre-eminently qualified, and it is my firm belief that our Home Mission Board would make no mistake in putting him on its evangelistic force. Someone said during the meeting that Brother Stone was just a great man completely saturated with the Holy Spirit.

Our church at New Prospect has been greatly blessed, and we feel that under God, we are going to enjoy a living revival. The visible re-

SPRING SICKNESS

COMES TO EVERYONE

Spring sickness comes in some degree to every man, woman and child in our climate. It is that run-down condition of the system that results from impure, impoverished, devitalized blood. It is marked by loss of appetite and that tired feeling, and in many cases by some form of eruption. The best way to treat spring sickness is to take Hood's Sarsaparilla. Ask your druggist for this all-the-year-round medicine. It purifies, enriches and revitalizes the blood.

sults of the meeting are too numerous to mention, but on the second Lord's day in May, there were 17 happy, rejoicing souls to be buried with their Lord in baptism. Nine were received by letter. We are all saying, "Bless the Lord, O my soul, and all that is within me bless His Holy Name."

The Lord seems to be blessing this entire coast country. Have been baptizing for the past month here at Pascagoula, and one awaits baptism. Over at Ocean Springs two are awaiting baptism. How our full hearts praise Him today!

W. D. MATHIS.

COLUMBUS CHURCH.

I am impressed to give you a brief note with a two-fold purpose. I wish here and now to make acknowledgments and extend my profound thanks to The Record, and through it to the brotherhood of the Fair State of Mississippi for the cordial welcome they have given me to this State. I am here in obedience to a heavenly vision. Matters are moving off nicely in the dear old First church. By the grace of God I shall count for everything possible in kingdom building. I am at one with every interest of our great Baptist brotherhood and seek not to make a Joseph of any one interest. My second word is with reference to the endowment of Mississippi College. Brother W. A. McComb, a son of this noble college, was with us last Sunday and we were greatly helped by his coming. His intellectuality, equality by his spirituality, and both of these graces permeated and penetrated with fine wisdom, tactfulness and good common sense and all his splendid gifts and graces deeply devoted to sane orthodoxy, he is at once an addition to the forces of righteousness in the kingdom for such a time as this. Truly he is a son of Issachar having understanding of the times, to know what Israel ought to do. His personal fellowship was sweet and will abide with increasing joy through the days. My note will also be incomplete and certainly violate the deep feelings of my soul if I fail to say that the joy of being in this State is greatly augmented by the presence within our bonds of Drs. Motley, of West Point, and W. C. Tyree, of Greenwood. They grace the pulpit, adorn all pure society and are a benediction to any home. Cultured, wise, and spiritual, they can be counted on for large things in the kingdom of grace. With every good wish, I am,

Yours in His service,
JUDSON L. VIPPERMAN.

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

WHAT IF SHE HAD FAILED?

(Continued from Last Week.) True to their word, Mr. and Mrs. Allyn had encouraged the ladies of their congregation to send such sewing as she could do to Mrs. Meyers. One of the deacons discovered that he had a cow that he did not need, and found Mrs. Meyers thankful to keep her for the milk. Little did she dream that her need was proving a blessing to others, who out of their abundance were making it possible for her to provide for her orphan brood.

So delicately was it all done that she never for a moment suspected that her conversation in the vestibule that Mission Sunday had ought to do with it. She humbly accepted these blessings from her Heavenly Father, and thanked Him that a brighter year than she had known since her untimely widowhood had dawned for her.

Mission Sundays came and went with the years. The minister still lingered to count over the offerings, and he gloried in the increased giving of his flock as their eyes had been opened to the wider vision. He also rejoiced to count out six little envelopes with the name of "Meyers" upon them; how large their gifts had come to be! And then the memory of another day and a tiny envelope would steal into his mind, and he remembered that it contained six cents. He had it still—it had never been opened, for he counted it among his sacred treasures.

The boys grew amazingly, and so soon it seemed to Mrs. Meyers, they were ready to go out into the great world, and win. She knew they would—they were such manly fellows. They had provided her with a home; it was a pretty home on the old familiar street, where she and Jerald had lived. She loved it, and was happy. Ruth was teaching, and all of them had completed their education, save Jerald. There was a wistful look on the little mother's patient face when she thought of "Jerry," as she still lovingly called him.

When his college days were over, he tried to tell the news very gently to her: of his call to be a missionary, and his determination to go on to the seminary and fully equip himself for his life work. "I know you will not object, Maudie, dear," he said, as he nattered her tenderly, "but I was loath to tell you, for some way I had always thought to be your man at home—yours and Ruthie's."

How well she recalled that very expression. It was what she had told the Lord when first He asked her to

give the little Jerry of the long ago. Perhaps her cheek was a shade paler, but if so, it was unnoticed by Jerald, for he only saw the light that leaped into her eyes. Perhaps the cords did tighten about her heart, but if they did her voice was calm and steady as she answered, "No, my son, I do not object. I knew you were going. I have known it for many years. I gave you to the Lord one Mission Day. Jerry, that was a hard day for me. I met the greatest conflict of my life, but I 'came off more than a conqueror.'" I thank God for it! For what if I had failed, Jerry! What if I had failed!"

Mr. Allyn had left the Oakdale Baptist church and was now pastor of a large city church. Mrs. Meyers longed to go to tell him of Jerald's decision. She wanted to say, "This is the gift I gave that Mission Day. It was the best I had." She knew he would rejoice with her.

The seminary days sped swiftly. The last preparations were complete, and Jerald left the precious home—once for all. Do not think it cost the mother heart no pang to kiss the lips of her noble son goodbye. The boy that God had given to her those dark days when the young husband had been taken; and he was like his father, so she had called his name Jerald. Then, he was the baby, and all the weight of all the years that would ever come to him could not rob her of that sweet solace the mother feels for the youngest born.

But she had always been a brave little woman, and, smiling through her tears, she commended him to God, as with a husky, broken whisper she said, "I would not have it otherwise." Not once did she cry within herself, "O Lord, I wanted him for our man at home—Ruthie's and mine." No—for she had learned to say, "Thy will be done."

She decided to stay over a day or two, after the great ship had carried her boy away, for she wanted to hear Mr. Allyn preach once more. She found the church without difficulty, Sunday morning, and slipped into the end of a great pew. Her heart gave a bound of joy as her old pastor came upon the platform, and she thought of the untold blessing his earnest sermons and prayers had brought to her in the years of her struggle and desolation.

He took his text from the second Psalm, eighth verse, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions."

Yes, she remembered that it was Mission Day. How the message burned as the man of God plead for



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the heathen world. Mrs. Meyers was rapt. A halo of light seemed to fall athwart her sweet face.

And then— He drew a tiny envelope from his pocket. "In it are six cents," he almost whispered. "Six cents!" And, with a melting pathos he told it—told the little woman's story. Ah, she wondered how he knew so much of its struggles, for she had never told him. "Now she has given her boy," he said. "He sailed away yesterday. And hear it, friends, as God multiplied this tiny gift a hundred fold, so your gifts will become great in proportion as they are consecrated to Him. I pray today God will lay upon your hearts the crying need of heathen lands, and you, rich men, and you, rich women, will you not multiply again and again the gift of the widow and the orphan?"

There was a hush, a holy, solemn hush upon every heart, as with streaming eyes Mr. Allyn held aloft the tiny envelope and waited. And then—Deacon Graves slowly arose from his pew.

"Dr. Allyn and brethren," he said, "ten years ago when our pastor was preaching on missions, God whispered to me and asked me for my boy—asked me to give him for the foreign field. You all know how my heart was set on that boy. He was all I had. I said, 'O Lord, I will double my offering to missions, but not my

boy, Lord. No! No! Take some other boy.

"Nine years ago God took my boy and with the increasing loneliness of the years I am haunted with the thought that perchance it would have been different if I had not failed that day. I will multiply that gift again, pastor. What did you say? That it has been multiplied a hundred times? Ah, I will multiply it yet six hundred times again."

"Thirty-six hundred dollars! Thirty-six hundred dollars for my six pennies!" whispered Mrs. Meyers to herself, "and I came so near not giving it because I was ashamed, and it was all I had! When I had decided to put aside my pride, and was happy in the pittance that I had to give, He asked me for Jerry, and will I live to see the day, I wonder, when that precious, priceless gift will be multiplied as Mrs. Allyn said. The text said to ask the heathen for our inheritance, and I have asked of Him, my Lord. I know I will 'have the petition that I asked of Him, because it is according to His will.'"

No one noticed the little stranger dressed in black, with her head bowed low in her hands, as if in prayer. Nor did she heed the response of others in the congregation of wealth and affluence, who, like Deacon Graves, had not given as the Lord required of them, but now their eyes had been opened and they doubled—some even trebled the gifts of the past.

As I said before, it was all unheeded by Mrs. Meyers, for she was lost in wonder, love and praise, and over and over again she seemed to hear it singing in her very heart of hearts, "Thirty-six hundred dollars for the pennies—the last we had. The pennies Ruthie put in the little envelope that Mission Sunday so many years ago."

Mr. Allyn always found his way to the vestibule, that he might greet the strangers that might chance to be in his congregation. His surprise can better be imagined than described, when, among the last, came Mrs. Meyers. "What if I had failed, Dr. Allyn?" she said in a tremulous whisper.

They tarried in the vestibule long after the church was empty, and I think the angels must have hovered near and smiled as heaven came down and kissed the faces of the minister, his wife, and the little widow.

The frost of many winters has fallen upon the hair and brow of Mrs. Meyers since Jerald sailed away. Her step is feeble and palsied. Her children and her children's children rise up and call her blessed. Her walls are hung with many pictures of a dark-skinned people, and their garb is peculiar and unseemly, but she loves them, for they are the inheritance that was promised her in the second Psalm that Mission Day.

Each letter that bears the good news of the great work in which her "Jerry" has a part brings often to the quivering old lips, "And what if I had failed?"

Ah, what! And what if you fail? and what if I fail? to pay, and to pray, and to go, if need be?

ETHEL VERNE KING.

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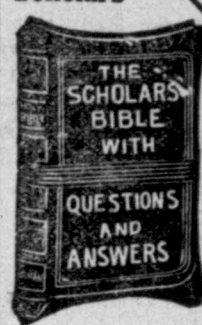
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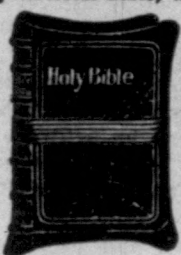
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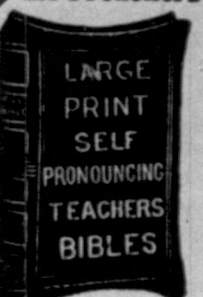
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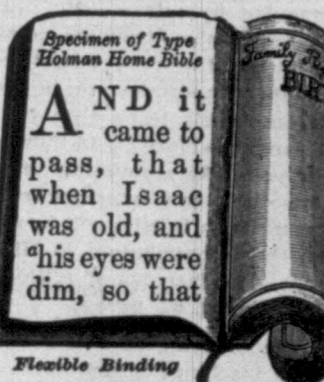
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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

UNPROFITABLE SERVANTS.

Lesson 8. May 24, 1914.
Luke 17:34-35.

Motto Text: "He that glorieth, let him glory in the Lord."—I Cor. 13:31.

Outline:

1. Occasions of stumbling.
2. Unfailing forgiveness.
3. Increase of faith.
4. Requirements of service.

1. The constant murmuring and opposition of the Pharisees and other religious leaders was calculated to create an atmosphere of unbelief and shake the faith of weak disciples or new followers. Jesus recognizes this when He warns His disciples against stumbling blocks, occasions of falling. The Greek word meant the trigger of a trap, then the trap or snare itself and afterwards a stone or anything with which one came in contact, so as to stumble, or be thrown down. Our Lord realizes that conditions make it necessary that stones of stumbling should be put in the way of the untrained and unsuspecting disciple, but invokes a curse, a woe, upon one who, either by his life or by design, leads astray one of these little ones of the flock. It were better for him to lose his own life in the midst of the sea, dragged down by a nether stone, than to cause a trusting soul to depart from his faith or be led into sin. When we recall his stern rebuke (Luke 11:52) to those who, having the key of knowledge, have not only refused to enter themselves, but have hindered those who would enter, we cannot doubt that the immediate application was to the Scribes and Pharisees. Yet that it was limited to them can scarcely be, for there are men of the same spirit and today. By careless living, by love of money, by indulgence in questionable amusements, by unfaithfulness to religious duties, and in other ways they are stumbling blocks to those who are trying to walk in the narrow path.

2. We must heed even to ourselves, for Jesus urges us to remember our own responsibility in our contact with others. If a brother sin

against us, we should tell him (Is there any emphasis on the word him?) of the wrong he has committed and give him opportunity to repent and make amends. The rebuke must be free from personal spirit and full of the spirit of love; this is hard but entirely possible. (Lev. 19:17.) The forgiveness which his repentance calls for must not be limited to one act, but ready to be given freely as often as he shall see and confess his fault, whether it be seven times or seventy times seven. "The spirit of criticism or impatience of a brother may be in itself a cause of offense." True forgiveness is a necessity in the Christian life; we pray that God will forgive us as we forgive others, and by an unrelenting attitude to them would shut ourselves out from the place of forgiven children.

3. The apostles, feeling their own insufficiency, ask that he will increase, add to, their faith. On another occasion, when their faith had been found wanting (Matt. 17:20), he had told them that if they had faith as a grain of mustard seed, they might command the removal of a mountain into another place, and now he says that with this same microscopic faith they might pluck up by the root the great tree waving its branches near, and plant it in the sea. The Master never worked spectacular miracles. He did not mean to promise them the power of physical prodigies; He meant to impress upon them that there are no obstacles in his work that faith in Him cannot remove. If they tower in the path like a mountain, or seem as immovable as a sycamore tree, unwavering faith in Him will be able to make them contributors to His progress. The increase of faith comes by using what we have.

4. In bringing to a close the series of teachings which have been our study for several lessons, Jesus gives them a parable upon the beautiful and oft-lacking virtue of humility. A servant who has spent the day working in the fields, when he comes in does not expect to find the meal prepared and the table

FOLEY KIDNEY PILLS

FOR BACKACHE-RHEUMATISM
KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS

spread. If he be the master's only servant, especially, he prepares his master's meal and then, having waited on him, eats his own supper, without expecting thanks or notice from the master. We sometimes hear little folks say, "I've done my part." There is no part that the Christian can perform in the hope of being free from further responsibility. The reward for discharge of duty is opportunity for more service. He who has been faithful in a few things will be made ruler over many things.

All that we can do is poor payment for the debt we owe to our Lord, and though in His boundless love He does give rewards to His followers, we can lay claim to none.

Scriptures for study: Matt. 18:7 and 21-22; I Cor. 11:19; Matt. 5:44 and 5:16; II Cor. 6:3.

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RESOLUTIONS.

Whereas, Our Lord, the Lord of earth and heaven, has through wisdom's ways taken from us unto Himself the spirit of Miss Mary Lee Wells, and

Whereas, The student body realizes that one of its most zealous workers has finished that work among us, and

Whereas, The Euterplan Literary Society now feels her absence as certainly as her presence was hitherto felt, and

Whereas, The Sophomore class itself, of which she was a member, faithful and interested, is experiencing a peculiar sadness.

Be it resolved, That the loss to the student body, the society and the class itself, we are sincerely sensible, and

Resolved, further, That we extend to the grief-stricken mother and

brother our deepest sympathy, and further, be it resolved, That a copy of these resolutions be sent to the mother, another to the brother, and still another to the papers for publication.

T. F. RICHARDSON,
Class President.

VEVA FULTON, Secretary.

NOT A DAY IN BED

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui that it tired me to walk just a little. Since taking it I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

LETTERS THAT INSPIRE CONFIDENCE

I wish very much that every reader of the Baptist Record could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before I was cured by Shivar Mineral Water and purchased this spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced the Shivar Mineral Spring is the greatest curative mineral spring ever discovered, not excepting the famous springs of Europe. I have shipped this water to thousands of sufferers and they almost invariably report either a permanent cure or beneficial results. That is why I make the guarantee contained in the following letter. Sign it now and send it in:

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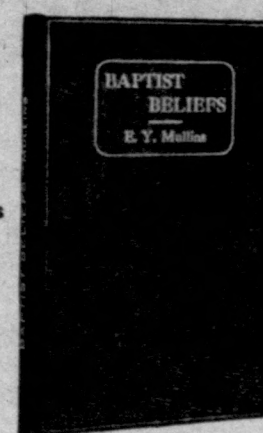
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By
President
E. Y. Mullins



In this little book the President of the Southern Baptist Theological Seminary has given a most acceptable concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to any. Those who know Dr. Mullins' "The Axioms of Religion" and his "Why is Christianity True?" will not need to be told how well equipped he is for just this kind of terse summarizing.

The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members.

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NEWS IN THE CIRCLE MARTIN BALL

The church at Indianola sends the pastor to the convention at Nashville. The work at Indianola is showing progress all along the line. The pastor and his people are aggressive.

Gospel Singer Robt. L. Cooper, of Aberdeen, has just returned from Moody Institute and aided in the recent meeting at Cleveland. He is a good soloist, leader and personal worker.

Pastor Martin Ball, of Clarksdale, has agreed to assist Pastor J. R. Nutt in a meeting with his church at Gilmer, Texas, beginning the fourth Sunday in June.

The First church, Nashville, Tenn., presented the pastor, Allen Fort, an automobile to be used in pastoral work. This church gave \$3,300 to foreign missions this year. They do great things.

The First church, Sherman, Texas, is now building a meeting house to cost \$68,000. Of course it will be modern in every respect. Provision is made for every department of church work.

Recently J. P. Crouch, of McKinney, Texas, gave \$5,000 to Baylor College for women. This makes President Hardy feel mighty good. Brother Crouch has given largely to other Texas institutions.

Dr. E. M. Potest is putting forth every energy now to raise \$75,000 to obtain 25,000 from the General Education Board. This will greatly help the endowment fund of Furman University.

The church at Trenton, Tenn., has called O. W. Taylor, of Martin, Tenn. He is said to be a strong preacher. The Trenton church is a strong church and offers a splendid opportunity for good work.

There are now more than 122,000 Baptists in Burma. How Judson must rejoice in glory if he sees the results of his consecrated labors in that hard field. Sow the seed, the Lord will look after the results.

Dr. Gambrell gives a splendid front page article in the Baptist Standard on "A Call Back to Church Evangelism." He shows the contrast between church meetings and union meetings. The latter is always shallow and superficial. It rings right.

The Baptists of Kentucky have overpaid their apportionment. Why did not all the states do this? If they had the heavy debt of our Foreign Board would not now be hanging over us like a millstone. Something must be done.

The Metropolitan Tabernacle, London, Spurgeon's church, Dr. A. C. Dixon, now pastor, has a membership of 2,668. Ninety-four have been received in the last year by baptism. Dixon preaches the pure gospel of salvation by grace.

Pastor A. U. Boone, First church, Memphis, lately assisted Pastor E. L. Atwood, of Brownsville, Tenn. Sixty-six were received into the church—45 by baptism. The old church was wonderfully revived. Dr. Boone is one of the greatest preachers we have.

Additions by baptism under the labors of the Home Board evangelists during the past year run up to the marvelous sum of 8,414. The total additions are 12,248. Secretary Bruner is rejoicing over the blessings of God upon the labors of the evangelists.

The American Baptist Home Mission Society has an indebtedness this year of \$71,051.54. It occurs to us that we had all better call a halt until we pay what we owe. God does not want His kingdom run on a credit. Owe no man anything, but to love one another.

Pastor J. R. Nutt, of Gilmer, Texas, so long pastor at Ackerman and French Camp, recently conducted a great meeting with the First church, Paducah, Ky. S. E. Tull, pastor. There were 60 additions to this church. These Mississippi brethren are good kingdom builders.

Pastor Martin, of Indianola, is to have a "church reception" soon. Committees have been arranged to provide for it. The purpose of it is to promote the social life of the people, and to give an opportunity for better acquaintance with the membership. A good move.

Mrs. Maude Abner, of Kentucky, has accepted the position of Sunday School elementary worker of Louisiana under the State Board of Missions. Her headquarters are Shreveport, La. She was assistant and missionary of the Twenty-second and Walnut street church, Louisville, Ky.

Harry Leland Martin writes: "Our meeting at Cleveland closed last night. One of the best, the people say, the town has ever known; 24 additions, with promise of others to come later. Brother Mitchell, his goodly wife and consecrated daughter are deeply loved and are doing a splendid work."

The church at Friars Point has secured the pastoral services of R. D. Mann for half time. The Lambert saints get him for one-fourth time. One Sunday has not yet been taken. Any church near to Friars Point would do well to write him at once. We give him a cordial welcome to the Delta—the best country in the world.



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FROM THE FIELD.

The writer spent a few days at Braxton last week with Pastor Chas. C. Jones. Brother Jones is pastor at both Braxton and Mendenhall, half time each. This is a good field and the people are responding nobly to their pastor's leadership. His field will pay about \$500 to missions this year, and the Mendenhall saints are considering very seriously the erection of a building for their pastor. At Braxton the offering for home and foreign missions went from \$55 last year to \$133 this, and but for a downpour of rain and a sudden death in town the last day we were there, the \$200 mark, we felt, would have been reached. There are many good people in Braxton.

Sunday was school closing at Braxton; the writer preached the sermon and Prof. Aven, of Mississippi College, delivered the address on Monday. And surely Prof. Aven was never nearer his best. It was a timely and helpful message. We shall not soon forget it.

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W. T. LOWREY, Director.

WHERE WAS SECOND TIMOTHY WRITTEN?

I have just read with some pleasure the article by A. J. Scott in last week's issue of The Baptist Record. But was very much surprised when I reached page 16, column three, and that part of his paragraph, in which he used these words: "referring to Paul. He said, 'He was set free, and while enjoying his freedom, he wrote his epistles to the Hebrews, first and second Timothy, and Titus.'"

Now, I make no pretensions to scholarship, but have read some in my mother tongue, and everything I ever read on the question of Paul's second letter to Timothy has plainly stated or unquestionably implied that it was written during Paul's last imprisonment, and before his death. Coneybear and Howson in their "Life and Epistles of St. Paul;" John Kitts in his "History of the Bible;" Bible Cyclopaedia by Fausset; Jamieson, Fausset and Brown in their "Commentary on the New Testament;" Macleod in his "New Testament History," and our own Sunday School Normal Manual, all teach that second Timothy was written during Paul's second imprisonment. Unless Mr. Scott can have better authorities than these, it will be hard for some of us to accept his statement.

If the young Baptist preachers of Mississippi are doing their duty, they are reading The Baptist Record, and have therefore, read Mr. Scott's article. Many of them, no doubt, have not had access to extensive libraries, and in their eagerness to learn about the New Testament have doubtless put Mr. Scott's article in a scrap book, or made notes of it, taking down the very matter in question. The next time they have occasion to use a text found in Second Timothy, they will likely tell their congregations by way of introduction to the sermon, that Paul wrote this second letter to Timothy during the interval between his first and second imprisonment. That would no doubt be very embarrassing to some of the better informed members of their congregations.

Of course, if Mr. Scott is right, it will be a personal favor to me for him to furnish the evidence and set me right, because I have been taught as indicated above, and have so taught the people to whom I have preached.

A few years ago Rev. Len G. Broughton preached a sermon, in which he taught that immediately after Christ's baptism and temptation, he gathered around him his

twelve apostles, carried them up into the mountain and preached the sermon known as "The Sermon on the Mount." I think the New Testament and the best histories on the New Testament unquestionably show that the "Sermon on the Mount" was not preached until about one year after Christ's baptism. But Mr. Broughton's sermon was published in The Golden Age, a splendid paper printed in Atlanta, Ga., and no doubt many young preachers read it, and believed it to be historically correct, because Mr. Broughton said so. I happened to be with one in a meeting at the time, and had hard work to convince him that Mr. Broughton was mistaken.

For the sake of those who listen to us and read after us, let us try to be correct. If I am mistaken in the ground taken in this article, I want to be corrected, because I have written as I understand the New Testament, and as I have read in history, and I teach what is here written. Yours for more light, L. D. POSEY.

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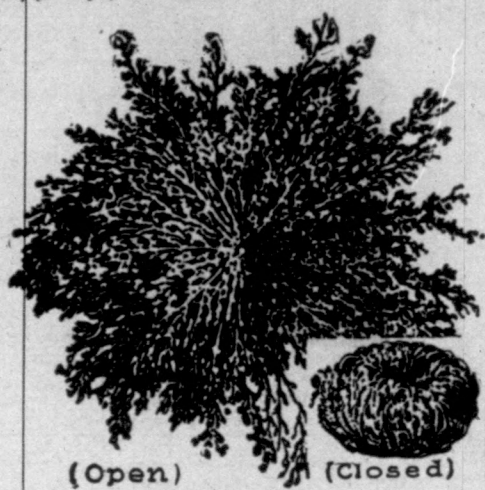
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THE NEW AND THE OLD.

In a communication which appeared in The Record of April 9th, Dr. McConnel is credited with saying the following: "It is a favorite way some people have of evading their duty to say that we are not now under law, but under grace, and grace is supposed to be an indefinite something that leaves the conduct of Christians utterly without any definite rule for its guidance. There could not be any teaching more pernicious nor hateful to God than that." Whether so intended or not, it does sound like an unkind attack upon that which is the fundamental doctrine of the Baptist belief. "By grace are ye saved." "Children of God by faith in Christ." "And if children, then heirs, heirs of God and joint-heirs with Christ." "For sin shall not have dominion over you for ye are not under the law, but under grace." Rom. 6:14.

Every regenerated person is adopted into the family of God by faith in Christ, being children of God they are no longer under law but under a parental government. "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" God, our Heavenly Father, certainly corrects His children. "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:8.

Those who are children of God and fail to do their duty according to his direction as given in the New Testament, will soon learn that there is a "definite rule for guidance." There was a covenant of law that has passed away. Now it is a covenant of grace. In the days of Moses, under law, the tenth belonged to God, now it all belongs to Him, under the covenant of grace. Some seem to think the old covenant is still in force. They need to be born again. "And verily they that are of the sons of Levi who receive the office of the priesthood, have a commandment to take tithes of the people according to law, that is, of their brethren though they come out of the loins of Abraham." (Hebrews 7:5.) What law is referred to? See Numbers 18:21-26. Are we under law? Is the law of Moses binding upon the children of God by faith in Christ? Let us see. "If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec and not be called after Aaron?" "For the priesthood being changed there is made of necessity a change also of the law." Heb. 7:11-12.

"For the law made nothing perfect, but the bringing in of a better hope did by the which we draw nigh unto God." By so much was Jesus made a surety of a better testament. (Heb. 7:19-22.)

"But now hath he obtained a more excellent ministry by how much also he is the mediator of a better covenant which was established upon better promises." Heb. 8:6. "In that he sayeth a new covenant he hath made the first old. Now that which decayeth and waxeth

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DEATHS

"MIKE" FERGUSON.

"Mike" was born in Hinds county, near Learned, Miss., September 21, 1878, and passed to his reward about 8:30 p. m., Friday, May 1, 1914, aged 35 years, seven months and 10 days. He professed faith in Christ in August, 1897, united with Salem church and was baptized by the writer in Brother T. C. Biggs' mill pond. "Mike" requested that this writer should speak the last words over his remains which it was my privilege to do, at his father's home, last Sunday, May 3, 1914.

Genial, courteous and polite, he had made many friends as was shown by the large crowd that followed his remains to the grave, and placed upon the little mound about the largest quantity of beautiful flowers this writer ever saw on one grave. May the Father's abundant grace be given to the bereaved ones according to the needs of each is the prayer of my heart in Jesus' name.

J. L. LOW.

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H. B. Watkins, Slayden, Miss.: The saints at Alexandria are rejoicing to know that we more than met our apportionment in home and foreign missions. Our Sunday School made an offering also to State missions. Our church has a few members who are trying tithing this year. It was our pleasure to have with us recently Rev. W. M. Fore, who is another Mississippi College boy who is making good. We have secured the service of Evangelist T. F. Lowrey to preach for us in our ten-day meeting in August. He preaches in great power. Brethren, pray for us that we may have a glorious revival, and great ingathering, and that the cause may be greatly strengthened in these ends.

MRS. VEST FELT LIKE CRYING

Wallace, Va.—Mrs. Mary Vest, of this place, says: "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well and do nearly all my housework." No medicine for weak and ailing women has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.

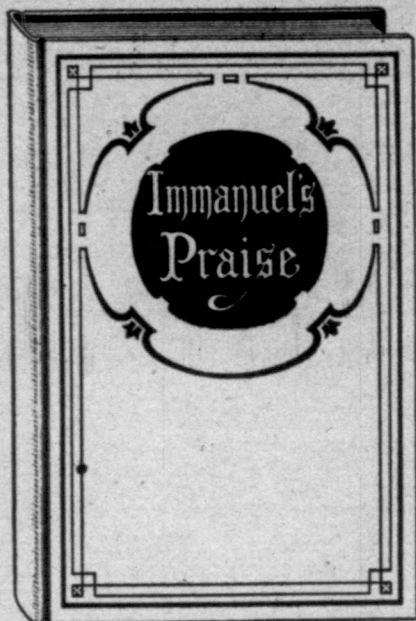
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CLEVELAND MEETING.

Cleveland has enjoyed another spiritual uplift. H. Leland Martin, pastor at Indianola, did the preaching. R. L. Cooper led the singing. A fine union. Martin's equal is not to be found. Biblical, spiritual and winsome. The weather was ideal and crowds attended every service. Twenty-eight professions—23 additions to the church. We expect to gather results continually. Our new house at Pace is almost completed. The new \$125 Mason & Hamlin organ is on the ground. We organized a Sunday School last Sunday there. Our meeting at Pace will embrace the first Sunday in August, and Arcola the third Sunday in August. Mrs. Mitchell is attending the reunion at Jacksonville, and visiting her brother at Tampa. The only vacation for her for years; 40 years' devotion to church work makes it good for her to rest.

B. L. MITCHELL.

FROM WALTHAM BAPTIST CHURCH.

Owing to the illness of our beloved pastor's wife, Brother J. F. Mitchell was unable to be with us on the fourth Sunday, our regular preaching day. At the close of the Sunday School and in place of the regular service, we had a soul-stirring song and prayer service, with several good live spiritual talks. Last year we did nothing for missions, and it being our regular mission day, \$57.16 was given to missions, and \$14.00 was paid on pastor's salary.

There is a better feeling in the church and community here now than ever before. The Sunday School is getting better every Sunday. The people are waking up to their duties and responsibilities as Christians. We ask the readers of The Record and all Christians to remember us in all their devotions to God.

Praying God's richest blessings upon you all.

Your brother in Christ,

E. T. GWIN.